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Synod of New England

Presbyterian Church in the U. S. A.

First Presbyterian Church
Stamford, - Connecticut
October 23-24 - 1917

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MINUTES

OF THE

SYNOD OF NEW ENGLAND

THE SIXTH STATED MEETING

HELD IN

THE FIRST PRESBYTERIAN CHURCH

STAMFORD, CONN.

OCTOBER 23-24, 1917

Publication by the Stated Clerk required by the
Rules of the Synod.
Manchester, New Hampshire

Williams Printing Company
Manchester, N. H.

REV. NATHANIEL J. SPROUL, D. D.
MODERATOR

Officers of the Synod

Moderator

REV. NATHANIEL J. SPROUL, D. D., NEWPORT, R. I.

Stated Clerk

REV. JAMES W. SMITH, 67 Brook St., Manchester, N. H.

Permanent Clerk

REV. CHARLES ALLEN FISHER, Worcester, Mass.

Temporary Clerk

REV. JOHN A. McCLELLAND, Framingham, Mass.

Treasurer

REV. WILLIAM W. ILIFFE, 57 Waverly St., Brookline, Mass.

Representative to Home Mission Council, 1917-1920

REV. NATHANIEL J. SPROUL, D. D., NEWPORT, R. I.

Stated Clerks of Presbyteries

Boston—Rev. George W. Warren, 59 Monmouth Street, East Boston, Mass.

Connecticut Valley—Rev. John F. Johnstone, 130 Capitol Avenue, Hartford, Conn.

Newburyport—Rev. James W. Smith, 67 Brook Street, Manchester, N. H.

Providence—Rev. John A. McClelland, 162 Hollis Street, Framingham, Mass.

Permanent Committees

EXECUTIVE COMMISSION.

Rev. Nathaniel J. Sproul, D. D., Moderator, Chairman.
Rev. James W. Smith, Stated Clerk, Secretary.

Members

Ministers—Rev. Frank D. Smith, Rev. Charles Allen Fisher, Rev. Clarence A. Young, Rev. Francis H. Laird.

Elders—Robert Duncan, Hugh R. McGregor, John T. Manson.

HOME MISSIONS, FREEDMEN, CHURCH ERECTION.

Ministers—A. McD. Paterson, Chairman; C. A. Young, C. S. Lane, N. J. Sproul.

Elders—F. T. Logan, L. C. Barrett, G. P. Little, H. R. McGregor.

EVANGELISM.

Ministers—R. Atkinson, Chairman; J. A. McClelland, W. W. Iliffe, A. Alison.

Elders—S. J. McNeilly, F. M. Vietor, J. T. Manson, C. M. Pike.

FOREIGN MISSIONS.

Ministers—F. M. Carson, C. A. Fisher, A. Jackson.

Elders—E. F. Hadyn, G. Stalker, W. Kline.

RELIGIOUS EDUCATION.

Ministers—E. E. Weaver, Chairman; L. L. Daniels, R. H. Morris, R. R. Lange, C. A. Young.

Elders—A. Campbell, D. MacInnes, L. S. Begent, G. W. Tarr.

MINISTERIAL RELIEF AND SUSTENTATION.

Ministers—G. W. Warren, F. A. M. Brown, S. P. Brownell.

Elders—G. Gibson, D. J. Ferguson.

AMERICAN BIBLE SOCIETY.

Ministers—C. A. Fisher, W. J. Campbell, Elder, William Brown.

VACANCY AND SUPPLY.

Ministers—J. Kennedy, J. W. Smith, Elder, Forbes Craig.

SOCIAL SERVICE, BROTHERHOOD, TEMPERANCE, LORD'S DAY.

Ministers—M. D. Kneeland, Chairman; E. Crossland, G. H. McClelland.

Elders—S. J. Lewis, R. H. Gillespie.

NARRATIVE OF CHRISTIAN LIFE AND WORK.

The Stated Clerks of the Presbytery with Stated Clerk of Synod as Chairman.

TRUSTEES OF SYNOD.

Ministers—J. F. Johnstone, Chairman; R. R. Lange.

Elders—William Cowan, M. D. McCunn, G. Barnet.

ON INVITATION OF GENERAL ASSEMBLY.

Ministers—G. H. McClelland, C. A. Fisher.

Elders—W. Cowan, A. S. MacKenzie.

Representatives to Federations of Churches

Massachusetts—Rev. Clarence A. Young, Ph.D.; Elder William Cowan.

Maine—Rev. Alexander Jackson, Ph. D.; Elder S. P. Archibald.

Succession of Moderators

Date	Ministers	Presbytery	Place
1912	Rev. H. A. Manchester, D. D. (Convener.)	Boston	Boston
1912	Rev. Howard A. Johnston, D. D.	Conn. Valley	Hartford
1913	Rev. Lester M. Conrow	Providence	Hartford
1914	Rev. A. McD. Paterson, D. D.	Newburyport	Providence
1915	Rev. William M. Tufts, D. D.	Boston	Portland
1916	Rev. John MacLaren Richardson	Conn. Valley	Brookline
1917	Rev. Nathaniel J. Sproul, D. D.	Providence	Stamford

Terms of all members of the Permanent Committees expire in 1919 except the Moderator and the Stated Clerk. The terms of these officers are governed by Standing Rules of the Synod V and VI.

MINUTES

OF THE

SIXTH STATED MEETING

OF THE

SYNOD OF NEW ENGLAND

The Sixth Stated Meeting of the Synod of New England was held in the First Presbyterian church, Stamford, Conn., Tuesday and Wednesday, October 23 and 24, 1917. The Synod was called to order by the former moderator, the Rev. A. McD. Paterson, D. D., at the appointed hour, 2 p. m.

Dr. Paterson opened the Synod with a sermon preached from the text, 2 Corinthians 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God." In this service and in the communion of the Lord's Supper following, Dr. Paterson was assisted by the Rev. N. J. Sproul, D. D., and the Rev. Frank D. Smith. The elements were served to the communicants by elders: Robert Duncan of Brookline, Donald J. Ferguson of Roxbury, David MacInnes of East Boston, William Morrison of Holyoke, M. D. McCunn of Providence-First, George Gibson of Providence-Second.

Synod was constituted for the prosecution of business by the presiding moderator. The Roll was called and the following named ministers and elders were present:

Boston Presbytery.

Ministers— 4 Edward E. Weaver, William W. Illiffe, Norman MacQueen, John J. Romolo.

Elders— 5 William Cowan, Boston, Fourth; David MacInnes, East Boston; Donald J. Ferguson, Roxbury; Robert Duncan, Brookline; William Brown, Everett.

Connecticut Valley Presbytery.

Ministers— 9 Charles S. Lane, Ford C. Ottman, Frank M. Carson, Frank D. Smith, John F. Johnstone, Robert Hugh Morris, Walter J. Campbell, George H. McClelland, Alexander Alison.

Elders— 3 John Graner, New Haven; William Morrison, Holyoke; Louis S. Begent, Stamford.

Newburyport Presbytery.

Ministers— 3 Robert Atkinson, A. McD. Paterson, James W. Smith.

Providence Presbytery.

Ministers— 7 N. J. Sproul, J. Edward Grant, John A. McClelland, Charles A. Fisher, Leroy L. Daniel, Joseph E. Kennedy, Lewis Shields.

Elders— 2 M. D. McCunn, Providence, First; George Gibson, Providence, Second.

Whole number present: Ministers, 23; Elders, 10.

The following were invited to sit as corresponding members of the Synod:

Rev. William H. Roberts, D. D., Synod of Pennsylvania.
Rev. Stanley White, D. D., Synod of New Jersey.
Rev. Frederick E. Stockwell, Synod of New Jersey.
Rev. William P. Shriver, Synod of New York.
Rev. Wilbur F. Crafts, Ph. D., Synod of Baltimore.

ORGANIZATION.

The Rev. N. J. Sproul, D. D., of the Providence Presbytery was chosen Moderator.

The Rev. John A. McClelland of Providence Presbytery was appointed Temporary Clerk.

In welcoming the new Moderator to the chair, the Rev. A. McD. Paterson presented through him to the Synod of New England a gavel turned from five varieties of wood, taken from the crypt of George Whitefield; the mahogany box in which Whitefield kept his Bible; the pulpit from which he preached; the box in which his right hand was sent from England after having been stolen and missing for fifty years, from 1798 to 1848, and the old mahogany arm rest in the pews. With the one exception these woods were all placed in the church in 1756, in the First Presbyterian, familiarly known as the Old South church, Newburyport, Mass.

The Docket and the Orders of the Day as accepted appear in the record of the Minutes.

PRESBYTERIANISM IN AMERICA.

3.45 p. m. The Rev. William H. Roberts, D. D., LL. D., Stated Clerk of the General Assembly, addressed the Synod on the History of Presbyterianism in the United States, referring particularly to the early Presbyterian organizations of the New England colonists as the foundation of the Protestant ecclesiastical life in these states. This Presbyterianism in New England and in the states to the west and south determined the constitution of the civil order adopted by the colonies following the war of independence. This address was delivered as a recognition of the 200th anniversary of the formation of the First General Synod of the Presbyterian church in Philadelphia, May 27, 1717.

Synod, by rising, extended to Dr. Roberts a hearty vote of appreciation for this address.

Following Dr. Roberts, the Rev. Frederick E. Stockwell presented in brief a history of the development of our colleges and their claims for support upon the Synod of New England. He spoke as the representative of the College Board.

The Rev. Stanley White, D. D., of the Foreign Board then addressed the Synod in behalf of the Presbyterian United Movement, presenting the claims of all of the Boards and agencies of the church. Dr. White's theme was, "Our Presbyterian Responsibility."

Mrs. W. T. Larimer of the Woman's Board of Freedmen made a strong appeal to the Synod in behalf of the Negro.

Recess.

7.45 p. m. At the evening meeting held in conjunction with the Woman's Synodical a large audience heard Miss Alice M. Davison, president of the Woman's Board of Foreign Missions, on "A Rapid Survey of Our Foreign Work"; Mrs. M. A. Gildersleeve, secretary of the Woman's Board of Home Missions, on "Inspiring Successes in Our Home Lands"; the Rev. William P. Shriver, of the Immigrant and City Work Department of the Home Mission Board, on "Home Missions and the World-Crisis." Mr. Shriver spoke in behalf of the Presbyterian Financial Advancement Campaign. In a rising vote the members of Synod and the Woman's Synodical and friends present showed their appreciation of these great addresses.

STANDING COMMITTEES.

At the close of this meeting, the Moderator announced the appointment of the following Standing Committees:

Bills and Overtures.

Ministers—A. McD. Paterson, George H. McClelland, Norman MacQueen.
Elders—M. D. McCunn, Robert Duncan.

Judicial Business.

Ministers—Frank M. Carson, Leroy L. Daniel, John A. McClelland.
Elders—Donald J. Ferguson, William Brown.

Leave of Absence.

The Clerks of the Synod.

Records of Presbyteries.

Rev. J. Edward Grant, Chairman.
Boston—Rev. J. E. Grant, Elder William Morrison.
Connecticut Valley—Rev. W. W. Iliffe, Elder George Gibson.
Newburyport—Rev. Alexander Alison, Elder Robert Duncan.
Providence—Rev. Robert Atkinson, Elder M. D. McCunn.

Finance.

Elders—David MacInnes, William Morrison, William Cowan.

General Assembly Minutes.

Ministers—C. A. Fisher, A. McD. Paterson, J. W. Smith.
Elders—William Cowan, William Morrison.

Nomination of Permanent Committees.

Ministers—J. F. Johnstone, E. E. Weaver, F. D. Smith.
Elders—George Gibson, D. J. Ferguson.

Place of Next Meeting.

Rev. J. E. Kennedy, Elder William Cowan.

Resolutions.

Rev. Frank D. Smith, Elder D. J. Ferguson.

Adjourned with prayer and benediction by the Rev. Robert Hugh Morris, D. D., pastor of the entertaining church.

WEDNESDAY 9 A. M.

The half-hour devotional services were led by the Rev. George H. McClelland.

Elder William Cowan was appointed vice-Moderator of the Synod and at 9.30 a. m. called the Synod to order for the transaction of business.

ENDOWMENTS AND DEBTS.

The Executive Commission appointed by the Synod of 1916 to inquire into the history of endowment and the influence of endowments upon the churches reported: "That in every case in the history of our endowed churches, where the endowment became an appreciable element of the support or was sufficiently large to support the maintenance of the work, the development of the church and its growth in numbers and activity apparently ceased from the time such endowment became available; that such endowments generally led at last to impatience of presbyterial inspection and then permitted many to condone disloyalty to the Presbyterian faith and standards of government."

The Executive Commission reported no plan formulated which could satisfactorily liquidate the indebtedness in a three-year period, but did report that no debt, however large, seems ever to have killed any church in our New England history and that, on the contrary, a fair debt always seems to have acted like a stimulus to the congregations.

The report was received and the Executive Commission asked to continue its study of plans for reducing the indebtedness of our churches.

EVANGELISM.

The Committee on Evangelism reported through Rev. W. W. Iliffe emphasizing "Evangelism as the Crying Need of Our Times" and recommending:

"That the ministers of each presbytery observe a day of retreat and, after prayer and conference, adopt, if the way be open, some plan of presbyterial evangelism, considering especially the plan of Rochester presbytery in 1916-1917. That our presbyterial committees get in touch with our General Assembly's committee on Evangelism and that they endeavor to arouse the spirit of evangelism in all our congregations; that we appreciate the quickening power of the evangelistic work of the Rev. William A. Sunday in Boston this past year and anticipate with much pleasure and hope of spiritual awakening his proposed visit to Providence in the autumn of 1918."

NARRATIVE AND STATE OF RELIGION.

The report of the committee on Narrative and State of Religion in the Synod was then read by the Rev. John F. Johnstone. The report is, in part, as follows:

The Synod for this year, 1916-1917, shows a membership of 13,116. This is a net gain over last year of 560. Boston presbytery reports a membership of 4,826, a net gain of 469; Connecticut Valley presbytery a membership of 3,900, a net gain of 245; Newburyport presbytery a membership of 2,538, a net loss of 106; Providence presbytery a membership of 1,852, a net loss of 48.

Services are regularly maintained in all of the churches and the attendance and interest are encouraging. The Lord's Supper is regularly dispensed. There seems to be growing in the congregations a feeling that more than ever times and conditions demand increasing evidence of allegiance to the banner of Christ. The Shorter Catechism is not generally taught and no proper form of catechetical instruction is taking its place, yet the constant religious impulse is manifest in manifold practical ways and its influence is reaching out to ever greater numbers. Contributions are larger than ever before, more people are investing in the kingdom of God and people are investing more. Some forms of Sabbath desecration are on the increase; moral-social relations are apparently held in lighter regard by numbers, yet there is evidence that the church and the kingdom of God are marching on.

It is recommended:

That the churches throughout the Synod heed the counsel of the President of the United States that they sustain themselves in their various branches of activity and, if possible, emulate the example of the British and Canadian churches by increased contributions to all benevolences at home and abroad.

That the Committee of Arrangements for program of the Synod of 1918 be instructed to arrange for an institute relevant to all of the work of religious education within the bounds of the Synod in the forenoon of the opening day of the Synod; that the Stated Clerks of the presbyteries and others delegated by presbyteries present the subjects to be considered; and that the conclusions of this institute be appended or embodied in the Narrative on the State of Religion.

HOME MISSIONS.

The report of the Home Mission committee was made through the Rev. A. McD. Paterson, who, in connection with such report, gave an address on the history of Presbyterian church activities in New England. By order of the Synod this address is printed as an appendix to the Minutes—Appendix A.

It was recommended:

That the Rev. N. J. Sproul, D. D., be chosen the representative of Synod to the Home Mission Council for three years, 1917-1920.

That the churches of this Synod have their attention drawn to the fact that our gifts to Home Mission work are far exceeded by the grants made by the Home Board to our presbyteries; that the churches be requested to make earnest efforts to increase their gifts, so that the total contributed shall more than equal the amount received.

That Synod and presbyteries give careful heed to the regulations governing Home Mission Work as adopted by the General Assembly of 1917 and recorded on page 174 of the Minutes of the General Assembly.

This report was followed by short addresses made by the Rev. John J. Romolo on "Work Among Our Italian Population," and by the Rev. N. J. Sproul on "Work Among the Soldiers and Sailors at Newport."

FOREIGN MISSIONS.

The Committee on Foreign Missions reported through the chairman, the Rev. L. L. Daniel. Mr. Daniel gave a clear and comprehensive view of Foreign Work and conditions in fields under the inspection of our own churches, of other American churches, especially of those fields sustained by the British and Canadian churches. The following recommendations were adopted:

In view of the fact, that, the increase in the rate of money exchange, the higher cost of transportation and the higher price of commodities, it requires one-third more to sustain the missionary

work already established; and in view of the fact that there have been enormous obligations thrust upon our Foreign Mission Board because of the inability of European societies to furnish men and means commensurate with the present needs of the Foreign Mission fields; that there are rapidly enlarging opportunities for extensive missionary work among the Mohammedans, and in Latin America, in China, in Japan, in practically every mission field.

Therefore, we would recommend that the churches of Synod be urged to increase their contributions to the Foreign Mission Board by at least one-half over last year's contribution.

We recommend that the Itinerary Scheme be commended to Synod's Committee on Foreign Missions for their consideration for this coming year.

REVIEW OF RECORDS.

The Committee on Review of Records of Presbyteries reported all records examined and having been found carefully and correctly kept. The stated clerks of presbyteries were commended for their faithful work.

VACANCY AND SUPPLY.

The Committee on Vacancy and Supply reported through the chairman, the Rev. Frank D. Carson, and recommended as follows:

That the Synod of New England urge presbyteries to give recognition to the plans and purposes of the General Assembly's committee on Vacancy and Supply, and that presbyteries exercise care in the selection of those chosen as members of the presbyterial committee on Vacancy and Supply.

That every presbytery recognize the urgency of the question of proper ministerial support.

That unusual care be exercised in admitting men to the responsibilities and priviliges of the ministry of our church; that we endeavor to maintain the standard of discipline and education and moral and religious character upheld by our traditions and the practices of our fathers.

BROTHERHOOD, SOCIAL SERVICE, TEMPERANCE, LORD'S DAY.

This committee in an extended report recommended:

That the Synod of New England endorse the action of the General Assembly of 1917 in the appointment of a "Presbyterian Social Service Commission" and recognize in such commission an agency urgently necessary to the church in its application of the teaching of Jesus Christ to the complex social life of today.

That every church in the Synod be urged to appoint a National Service Committee which shall co-operate with the National Service Commission.

That there be a careful study at our week night meeting of the social problems of our community and our nation, especially those growing out of the war.

That the training of our boys and girls be carefully studied and all that shall make for the upbuilding of the Kingdom of God be prayerfully fostered and forwarded.

That in the matter of Sabbath Observance, we concur with all those agencies of the church and society urging a greater recognition of the Sabbath as a day of rest and worship and petitioning the government through the President that action be taken to discourage and prevent all unnecessary desecration of the Lord's Day.

That every minister and pastor and through these, every church member, have his attention called to the recommendation of the General Assembly of 1917, relative to the vital character of the work of Men's Brotherhoods and societies in our churches, presbyteries and Synods.—Found on page 130, Minutes of General Assembly, 1917.

AMENDMENTS TO THE RULES.

The Amendments to the Rules proposed at the meeting of the Synod of 1916 and by the unanimous vote of the Synod, made effective at once, were finally ratified by the unanimous vote of the Synod of 1917. These amendments are recorded on page 171, Minutes of Synod, 1916.

PROPOSED AMENDMENT.

The Commitee on Nomination of Permanent Committees proposed the following amendment: Rule XIV, changed in the opening paragraph to read:

The Synod's Permanent Committees shall serve two years, excepting when otherwise provided and shall be elected in the odd years, the chairmen and members being equitably distributed among the presbyteries.

By the unanimous vote of the Synod, the Rules relative to amendment were set aside for the time being to give this proposed amendment immediate force and effect; the Synod to vote on the ratification of the proposed amendment at the meeting 1918.

The Committee on Nomination of Permanent Committees then made its final report, this report being recorded in its proper place in the Minutes, recognition being given to the fact that the proposed amendment and vote repealed all action of former Synods in electing these members to terms expiring in definite years. This was duly announced to the Synod by the Stated Clerk at the time of the vote.

BILLS AND OVERTURES.

The Committee reported that in action on an overture from the presbytery of Newburyport relating to the question of Ministerial Support, it is recommended:

That a committee of four elders be appointed, who shall be requested to make full inquiry into the question of ministerial support by the congregations within the bounds of the Synod; and

That, in all congregations where the salary has not been increased in the last ten years and where it does not exceed sixteen

hundred dollars, the said committee be asked to institute the necessary action to ascertain whether it be possible to increase the salary.

That this committee urge the congregations to pay a minimum salary of thirteen hundred dollars and manse or sixteen hundred dollars without manse.

The Moderator appointed on this committee John T. Manson of Connecticut Valley Presbytery, William Cowan of Boston Presbytery, Charles W. Weller of Providence Presbytery, Frederick M. Vietor of Newburyport Presbytery.

RELIGIOUS EDUCATION.

The Committee on Religious Education recommended, in report made through the chairman, the Rev. Robert Atkinson:

That the Synod urge Synod's Committee on Evangelism, acting in conjunction with the General Assembly's Permanent Committee on Evangelism and the committees of the presbyteries, to arrange a campaign of systematic evangelism which will cover the territory of the Synod in a course of years; reports to be submitted to succeeding Synods.

That congregations and sessions be asked to emphasize teacher-training and the need for competent teachers in the Sabbath schools and to impress teachers with the necessity of careful preparation for teaching.

That Synod earnestly appeal to the Home Mission Board and the Board of Sunday School Work not to abandon but to maintain the missionary work, which to the great credit of our church and to the upbuilding of the Kingdom of God has been carried on for the past two years through the Rev. James McInnis.

That sessions and congregations be enjoined to keep in closest touch by letter and otherwise with all of the young men who have entered the national service in army or navy from the families of our churches.

NATIONAL SERVICE, THE CHURCH'S GREAT TASK.

In an address and conference made and conducted by the Rev. Ford C. Ottman, D. D., Field Secretary of the Presbyterian National Service Commission, "The Church's Great Task for the Year" was set forth in a manner profoundly interesting and greatly stimulating as revealed by the personal questions of the members, the discussion and the earnest prayers with which the conference closed. Dr. Ottman, a member of the Synod, was honored with a rising vote of thanks.

MINISTERIAL RELIEF AND SUSTENTATION.

The report for the committee on Ministerial Relief and Sustentation was made by the Stated Clerk, who called the attention of the Synod to the fact that "This past year, members of the Synod received from the Board of Relief $1,218.75, to which must be added $400.00 granted in June, 1917, a total

of $1,618.75. Toward maintaining this fund 11 churches in Boston presbytery gave $219.00, while the Board paid to members of this presbytery $1,018.75. Three churches in this presbytery forgot to contribute to the Board. Newburyport presbytery received last year $200.00, sixteen of the Newburyport churches contributing $160.25. Three churches in this presbytery gave nothing to sustain the work. The $400.00 added relief for this year comes to Newburyport presbytery. Seven churches in Connecticut Valley presbytery gave $319.00 to the treasury of this fund. Three churches in this presbytery evidently considered this fund of no importance. Providence presbytery, every church contributing, gave $103.17. There were no members of Connecticut Valley or Providence presbytery receiving grants from the Board.

If presbyteries are to bear their fair share of the work of Ministerial Relief and Sustentation, it would seem, under the circumstances, that the offering from the churches of the Synod should be somewhat increased.

FEDERATION OF CHURCHES.

Report for the Church Federation of the State of Massachusetts was made by the Rev. W. W. Iliffe and the following recommendation adopted:

That we reaffirm our sympathy with the idea and purpose of the Federation of Churches and heartily concur in the aims of this splendid organization in Massachusetts, and the Federal Council of the Churches of Christ in our national territory.

FINANCIAL REPORT.

The report of the Treasurer and the Finance Committee was as follows:

Receipts.

Balance on hand, beginning of Synodical year	$128.97	
Brookline Collection	37.08	
Boston Presbytery	164.21	
Connecticut Valley Presbytery	109.65	
Newburyport Presbytery	76.14	
Providence Presbytery	55.56	
Total		$571.61

Expenditures.

Woman's Synodical	$20.00	
Williams Printing Company	80.35	
Rev. Mr. Conrow, salary and expenses	26.80	
Bristol Printing Co.	5.00	
Brookline Church, entertainment	59.00	
Janitor, Brookline church	10.00	
Home Missions Committee, Expenses	1.50	
E. A. Stratton Co., Printing	6.24	
Postage, Stated Clerk	8.00	
Total		$216.89
Balance on hand, October 24, 1917		$354.72

Bills Payable.

Salary of Clerks	$100.00	
Postage, Clerks	2.80	
Printing, E. A. Stratton Co.	6.24	
Janitor, Stamford Church	10.00	
Expense, Dr. W. H. Roberts	5.90	
Woman's Synodical, Expense	25.00	
Total		$149.94

Estimated for 1917-1918.

Printing Minutes of Synod	$92.00	
Mailing Minutes, Postage and War Tax	15.00	
Other Printing and Stationery	15.00	
Other Postage and War Stamps	8.00	
Salaries of Clerks	100.00	
Woman's Synodical, Expense	25.00	
Janitor service, Synod	10.00	
Entertainment, Synod	75.00	
Total		$340.00

To provide for these estimates and other possible expenses, at this time unforeseen, the Stated Clerk is instructed to notify, in due time, the treasurers of the presbyteries to pay to the treasurer of the Synod a sum equal to TWO CENTS per communicant reported by the presbyteries to the General Assembly of 1918.

PLACE OF NEXT MEETING.

Worcester, Mass., First Presbyterian church, was chosen as the place of meeting for the next Synod, 1918.

AMERICAN BIBLE SOCIETY.

Report of the interests and activities of the American Bible Society was made for the committee of Synod by the Rev. Charles Allen Fisher.

Synod instructed the Committee on Invitation of the General Assembly to meet in New England in 1920 to give due prominence in their invitation to the recognition of the historical facts calling for celebration in that year and for which the New England states have already planned.

Elders John T. Manson, William Cowan, Charles W. Weller, Frederick M. Victor were appointed a committee to consider the question of equalizing the traveling expenses of ministers and delegates to Synod for the purpose of making the burden proportionate to all, thereby hoping to insure a more general representation from presbyteries and churches. This committee is to report at the next meeting of Synod.

NECROLOGY.

The Rev. Frank D. Smith and the Rev. A. McD. Paterson, appointed a Committee on Necrology, submitted the following report:

Never before has the Synod of New England been called upon to record the removal by death, during the synodical year, of so many men eminent among our members as ministers of the gospel of Jesus Christ.

God, in his infinite wisdom, called very early in the synodical year, our friend and brother, whom, last year, we elected Moderator of the Synod, the Rev. John MacLaren Richardson of Bridgeport, Conn. He was young in years and his life's work apparently just coming to its zenith, yet according to the Infinite vision his task on earth was finished, January, 1917.

On a beautiful day in June, Death knocked at the study door of the Rev. William Tufts, D. D., pastor of the First Presbyterian church, Boston, and ushered into the presence of the Great White Throne, this noble man of God. How favored of the Lord was he whose breath God kissed away.

At the close of a faithful service of three-fourths of a century, on an early August day, the solemn call was again heard in our midst and the Rev. Carlos Martin, D. D., had gone to his home on high. The halo of his presence yet abides with us. The music of his soul, in his last moment, as it mingled in the fulness of the symphony of the redeemed was but a foretaste of the joy and comfort which shall be his who is faithful unto the end.

One evening in August, the gates between Time and Eternity swung open and the Rev. A. K. MacLennan, D. D., pastor at Everett, Mass., laid hold upon the hand divine reached out to him and entered into the church triumphant. He was a man in whom dwelt the Spirit of God. His heart was ever filled with the Master's praise.

Let it be here enacted and recorded that the Synod of New England mourns the loss of these beloved brethren; that we humbly confess our submission to and our entire dependence upon the wisdom of our heavenly father in all his dealings with us; that with the Master, we say, "Thy will be done."

We tender our sincere sympathy to the bereaved families of these beloved brethren and commend them to the loving care of Him who does all things for the best.

"That, when in Life's late afternoon,
They walk to meet the night, that soon
Shall shape and shadow overflow,
They cannot feel that these are far
Since, near at need, the angels are.
And, when the sunset gates unbar,
Shall they not see these, waiting stand,
And, white against the evening star,
The welcome of their beckoning hand?"

RESOLUTIONS.

The Committee on Resolutions reported through the chairman, the Rev. Frank D. Smith:

The Synod of New England expresses gratitude to the pastor, Rev. Robert Hugh Morris, of this most hospitable church, and his excellent people. We can best assure them of that gratitude when we say, "For your unmeasured kindness to us, may the richest blessing that Heaven can give be yours in return." We want to assure the speakers who have inspired us with their clear and fervent messages, that we are thankful to them and will endeavor to carry their messages to the utmost bounds of our Synod. We do hereby endorse the appointment of the Social Service Commission by the General Assembly, and do pledge ourselves to their assistance in the performance of the great task to which they have been called. Above all, we would express our deepest gratitude to Him whose Holy Presence has been plainly visible and felt, and Who has given to us the evidence of that zeal which consumes; we want to thank Him for the spirit of great concern manifested by the members of Synod during these days, in the vital questions which have come before them; we want to thank Him for everything we have of good—"Thou art the giver of all good."

EXCUSED FROM ALL SESSIONS.

The following named were excused from all sessions upon request or for other reasons:

Boston Presbytery, Ministers—Thomas Douglas, Samuel C. Gunn, M. D. Kneeland, James Mitchell, James Todd, H. A. Manchester, G. W. Warren, J. I. Manthorne, C. A. Young.

Newburyport Presbytery, Ministers—T. J. Macfaddin, J. M. Craig, A. Jackson, J. P. Newell, A. M. Thompson, S. P. Brownell, F. H. Laird, J. D. Taylor.

ABSENT WITHOUT EXCUSE.

Boston Presbytery, Ministers—L. V. Price, F. E. Mills, J. Alexander, J. E. Wildey, R. A. Bryant, R. P. Anderson, D. A. McPhie, D. Salmond, S. T. Cook, G. A. Sheradan, C. E. Campbell, G. L. McCain, N. F. Van Horsen, R. M. Davis, J. A. Verburg, D. Nicholson.

Connecticut Valley Presbytery, Ministers—F. A. M. Brown, J. C. Wickoff, A. N. Thompson, W. S. Voorhies, H. N. Furnald, A. Alison, E. H. Kellogg.

Newburyport Presbytery, Ministers—F. C. Saure, J. Kamm, J. D. Cameron, R. R. Lange, S. T. Simpson, E. Crossland.

Providence Presbytery, Ministers—R. L. Barbour, C. T. Schaeffer, E. N. Atiyeh.

CHURCHES NOT REPRESENTED BY ELDERS.

Boston Presbytery—Boston, First; St. Andrew's, Somerville; Quincy; Somerville, Union Square; Boston, Scotch; Lynn; Waltham; Hyde Park; Mattapan.

Connecticut Valley Presbytery—Noroton; Greenwich; Hartford; Springfield; Bridgeport; Thompsonville; Sound Beach.

Newburyport Presbytery—Antrim; Barre; Bedford; Graniteville; Haverhill; Houlton; Lawrence; Litchfield; Londonderry; Lowell;

Manchester, German; Manchester, Westminster; New Boston; Newburyport, First; Newburyport, Second; Portland; South Ryegate; West Barnet; Windham.

Providence Presbytery—Lonsdale; New Bedford; Newport; South Framingham; Woonsocket; Worcester.

WEDNESDAY EVENING.

At the popular meeting held in conjunction with the Woman's Synodical, an address by Mrs. D. Everett Waid, of the Woman's Home Mission Board, presented the demands of the hour upon the churches of America. The Rev. Wilbur F. Crafts, Ph.D., of the Social Service Commission of the General Assembly, followed Mrs. Waid with an address upon "The New Reformation in Social Ethics." The audience by a rising vote thanked these eloquent speakers for their stimulating words and messages.

The Minutes of the Synod were read and approved.

After singing "God Bless Our Native Land," Synod adjourned with prayer by the Stated Clerk and the benediction by the Moderator.

JOHN A. McCLELLAND,
Temporary Clerk.

CHARLES ALLEN FISHER,
Permanent Clerk.

Attest:

JAMES W. SMITH,
Stated Clerk.

STATISTICAL REPORTS.

Presbytery of Boston.

30 Ministers, 14 Churches.

Pastoral Relations Dissolved.

None.

Ministers Dismissed.

Dec. 18, 1916, Joseph F. Langton to the Presbytery of Lackawanna.

Feb. 19, 1917, Rev. Samuel McNaugher to the Presbytery of Monongahela.

April 18, 1917, Rev. John Calder to the Presbytery of Sidney, N. S.

April 18, 1917, Rev. Edward C. Winslow to the Congregational Association, Suffolk.

Ministers Received.

Nov. 16, 1917, Rev. J. I. Manthorne from the Presbytery of Glengary.

Jan. 29, 1917, Rev. Ralph M. Davis from the Presbytery of Riverside.

Feb. 19, 1917, Rev. A. K. McLennan, D. D., from the Presbytery of Victoria, Can.

April 18, 1917, Rev. Sidney T. Cooke from the Suffolk East Congregationalist Association.

Feb. 19, 1917, Rev. Daniel Nicholson from the Presbytery of Portsmouth.

Installations.

Nov. 16, 1917, Rev. J. I. Manthorne over the Union Square Church, Somerville.

Jan. 29, 1917, Rev. Ralph M. Davis over the Fourth Church, Boston.

Feb. 19, 1917, Rev. A. K. McLennan, D. D., over the First Church, Everett.

March 1, 1917, Rev. Daniel Nicholson over the Scotch Church, Boston.

Ministers Deceased.

April 3, 1917, Rev. Milton Waldo, D. D., aged 95.
June 13, 1917, Rev. Wm. Mann Tufts, D. D., aged 56.
August 1, 1917, Rev. A. K. McLennan, D. D., aged 55.

Presbytery of Connecticut Valley.

16 Ministers, 10 Churches.

Ministers Dismissed.

Rev. Howard Agnew Johnston, D. D., to the Presbytery of Chicago.

Ministers Received.

Edwin H. Kellogg from the Presbytery of Carlisle.
Arthur N. Thompson from the Presbytery of Willamette.
Alexander Alison from the Presbytery of Chicago.
Robert Hugh Morris from the Presbytery of Philadelphia.

Installations.

Alexander Alison at Bridgeport-First.
Robert Hugh Morris at Stamford-First.

Newburyport Presbytery.

18 Ministers, 19 Churches.

Pastoral Relations Dissolved.
Rev. James M. Craig, Lowell, July 1, 1917.
Rev. S. T. Simpson, South Ryegate, Nov. 1, 1917.

Stated Supplies Vacated Fields.
Rev. N. W. Hankemeyer, Litchfield, Nov., 1916.
Rev. James D. Cameron, Londonderry, October 1, 1917.

Supplies Stationed.
Rev. Charles P. Cleaves, Litchfield, March 1, 1917.
Rev. James M. Craig, Windham, July 1, 1917.
Rev. Norman B. Cawley, Bedford, October 21, 1917.

Ministers Called.
Rev. John R. Kay, Bergen, N. Y., Presbytery of Genesee, to Lowell.

Candidate Licensed.
James M. Patterson, student at Princeton.

Ministers Dismissed.
James McInnis to the Presbytery of Oakes.

Providence Presbytery.

11 Ministers, 8 Churches.

Ministers Received.
Rev. Robert L. Barber from Presbytery of Morris and Orange, Feb. 13, 1917.
Rev. J. Edward Grant, B. D., from Presbytery of Lehigh, Feb. 13, 1917.
Rev. E. N. Atiyeh from Presbytery of Chicago, Oct. 2, 1917.

Installations.
Rev. Robert L. Barber, Woonsocket, R. I., Feb. 13, 1917.
Rev. J. Edward Grant, New Bedford, Mass., Feb. 15, 1917.

Dismissed.
Licentiate Earnest E. Eells to Presbytery of Utica, April 17, 1917.

ROLL OF SYNOD.

Presbytery of Boston.

Thomas Douglas, Ph.D., San Gabriel, California.
Samuel C. Gunn, D. D,, 8 Midland Road, Wellesley, Mass.
Lewis V. Price, D. D., 661 Pleasant St., Belmont, Mass.
Rev. Martin D. Kneeland, D. D., Tremont Temple, Boston.
James Mitchell, Ph.D., 16 Bradstreet Ave., Beachmont, Mass.
Frank E. Mills, Pepperell, Mass.
James Alexander, LL. D., 8 Auburn St., Brookline, Mass.
John E. Wildey, Manchester, N. H.
Robert A. Bryant, 157 Davis Ave., Brookline.
James Todd, D. D., 21 Taft St., Dorchester, Mass.
Edward E. Weaver, Ph.D., 19 Chestnut St., Waltham, Mass.
Herbert A. Manchester, D. D., 51 Monmouth St., E. Boston, Mass

George W. Warren, 59 Monmouth St., E. Boston, Mass.
Robert P. Anderson, Hancock and Mt. Vernon Sts., Boston, Mass.
Duncan A. MacPhie, Tremont Temple, Boston, Mass.
J. I. Manthorne, 14 Stickney Ave., Somerville, Mass.
Duncan Salmond, 67 Washington St., Lynn, Mass.
Wm. Wallace Iliffe, D. D., 57 Waverly St., Brookline, Mass.
Norman MacQueen, 33 Walnut St., Somerville, Mass.
Clarence A. Young, D. D., 25 Waumbeck St., Roxbury, Mass.
Sidney T. Cooke, 1305 Commonwealth Ave., Allston, Mass.
Gregory A. Sheradan, Attleboro Falls, Mass.
Clarence E. Campbell, 95 Quincy St., Quincy, Mass.
G. Leonard McCain, 110A Rosewood Ave., Mattapan, Mass.
N. Fred Van Horsen, 14 Kirkland Place, Cambridge, Mass.
Wm. C. Minifie, London, England.
Ralph M. Davis, 821 Broadway, South Boston, Mass.
James A. Verberg, 1129 Hyde Park Ave., Hyde Park, Mass.
John J. Romolo, 64 Linden Ave., Somerville, Mass.
Daniel Nicholson, 24 Greenville St., Roxbury, Mass.

Connecticut Valley Presbytery.

Frederick A. M. Brown, D. D., New Haven, Conn.
Arthur N. Thompson, Northfield, Mass.
Joseph C. Wyckoff, New Canaan, Conn.
Charles S. Lane, Hartford, Conn.
Ford C. Ottman, D. D., 156 Fifth Avenue, New York, N. Y.
Frank M. Carson, D. D., 18 Lafayette Place, Greenwich, Conn.
William S. Voorhies, D. D., Thompsonville, Conn.
Frank D. Smith, 222 Pine St., Holyoke, Mass.
John F. Johnstone, Ph.D., 130 Capitol Avenue, Hartford, Conn.
Robert Hugh Morris, Stamford, Conn.
Walter J. Campbell, Springfield, Mass.
Henry N. Furnald, Greenwich, Conn.
George H. McClelland, 201 Wilbraham Road, Springfield, Mass.
John Lee Maddox, New Haven, Conn.
Alexander Alison, Bridgeport, Conn.
Edwin H. Kellogg, Hartford, Conn.

Newburyport Presbytery.

T. James Macfaddin, Newburyport, Mass.
James M. Craig, 3 Belmont Street, Lowell, Mass.
Alexander Jackson, Ph.D., The Marlborough, Portland, Maine.
H. Marsten Andrews, Peacham, Vermont.
Frederick C. Saure, East Derry, N. H.
John P. Newell, R. F. D. No. 1, Hudson, N. H.
Robert Atkinson, 9 Pine Street, Bradford, Haverhill, Mass.
A. McD. Paterson, 60 High Street, Newburyport, Mass.
John Kamm, 246 Granite Street, Manchester, N. H.
Albert M. Thompson, 17 High Street, Houlton, Maine.
Stephen P. Brownell, Antrim, N. H.
James D. Cameron, Londonderry, N. H.
Francis H. Laird, West Barnet, Vt.
Richard R. Lange, 338 High Street, Lawrence, Mass.
James W. Smith, 67 Brook Street, Manchester, N. H.
James Dexter Taylor, Impolweni, Natal, South Africa.
S. Thomas Simpson, South Ryegate, Vermont.
Edgar Crossland, 25 Wellington Avenue, Barre, Vermont.

Providence Presbytery.

Nathaniel J. Sproul. D. D., 6 Everett Street, Newport, R. I.
J. Edward Grant, 30 Junior Street, New Bedford, Mass.
John A. McClelland, 162 Hollis Street, Framingham, Mass.
Charles Allen Fisher, 30 Russell Street, Worcester, Mass.
Leroy L. Daniel, 10 Bellevue Avenue, Providence, R. I.
Robert L. Barbour, Woonsocket, Rhode Island.
Joseph E. Kennedy, 382 Broad Street, Valley Falls, R. I.
Peter Holmes McIntosh, London, England.
Charles T. Schaeffer, Athol, Mass.
Lewis E. Shields, 12 Bainbridge Avenue, Providence, R. I.
E. N. Atiyeh, Newport, R. I.

WOMAN'S SYNODICAL SOCIETY OF HOME AND FOREIGN MISSIONS

SYNOD OF NEW ENGLAND

1917 - 1918

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President—Mrs. A. McD. Paterson, 60 High Street, Newburyport, Mass.

Vice-Presidents—Mrs. P. P. Van Vleet, Stamford, Conn.; Mrs. Carl Foster, Bridgeport, Conn.; Mrs. Francis H. Laird, West Barnet, Vt.; Mrs. Nels Nelson, Portland, Me.; Mrs. N. J. Sproul, Newport, R. I.; Mrs. J. J. Hall, Providence, R. I.; Mrs. Wm. D. McKissick, Boston, Mass.

Chairman of Finance Board—Mrs. David McInnes, 214 Somerset Ave., Winthrop, Mass.

Secretary—Mrs. Arthur C. Lewis, 406 E. Seventh St., South Boston, Mass.

Secretary of Literature—Miss Emeline Stalker, 258 Corey St., West Roxbury, Mass.

Secretary of Mission Study—Mrs. J. J. Hall, 13 Elton St., Providence, R. I.

Secretary of Young People's Work—Mrs. C. E. Woods, 1602 Fairfield Avenue, Bridgeport, Conn.

Secretary of Freedmen Work—Mrs. H. R. McGregor, 75 Holden St., Providence, R. I.

Treasurer of Contingent Fund—Mrs. George Tarr, 84 Spring St., Manchester, N. H.

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President—Mrs. S. C. Gunn, 8 Midland Road, Wellesley, Mass.

Vice-Presidents—Mrs. Wm. Tufts, 47 Inman St., Cambridge; Mrs. G. M. Stalker, 85 Trenton St., East Boston; Mrs. I. G. Hamilton, 43 Hartford St., Roxbury; Mrs. C. A. Young, 25 Waumbeck St., Roxbury; Mrs. W. W. Iliffe, 57 Waverly St., Brookline; Mrs. W. D. McKissick, 10 Parkvale Ave., Allston; Mrs. A. C. Lewis, 406 E. Seventh St., South Boston; Mrs. Wm. Bell, 5 Davis Ave., Brookline.

Secretary—Mrs. David R. Donaldson, 27 Holworthy St., Cambridge.

Treasurer—Mrs. David McInnes, 214 Somerset Ave., Winthrop.

Secretary of Literature—Mrs. Wm. Goudie, 14 Belmont St., Somerville.

MRS. A. McD. PATERSON

PRESIDENT

Secretary of Young People's Work—Miss Josephine Crockett, 306 Hyde Park Ave., Jamaica Plain.

Assistant to Y. P. Secretary—Mrs. John L. Christie, 200 Dudley Avenue, Roslindale, Mass.

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Secretary of Mission Study—Mrs. Orland H. Dickey, 74 Maple St., Waltham.

Connecticut Valley Presbyterial.

Acting President—Mrs. Carl Foster, 2440 North Avenue, Bridgeport, Conn.

Vice-President—Mrs. C. E. Downes, 17 Lincoln St., Hartford.

Recording Secretary—Mrs. N. B. Whitfield, 139 Whalley Ave., New Haven.

Treasurer for Home and Freedmen—Mrs. C. E. Wood, 1602 Fairfield Ave., Bridgeport.

Secretary for Home and Freedmen—Mrs. John Baptist, 520 Wood Avenue, Bridgeport, Conn.

Treasurer for Foreign Missions—Mrs. H. B. Chase, 213 Summer St., Stamford.

Secretary for Foreign Missions—Mrs. P. P. Van Vleet, 228 Summer St., Stamford.

Secretary for Mission Study—Mrs. R. H. Gillespie, 117 Prospect St., Stamford.

Secretary of Y. P. Work—Mrs. F. H. Walker, 69 Deerfield Drive, Greenwich.

Newburyport Presbyterial.

President—Mrs. Francis H. Laird, West Barnet, Vt.

Vice-Presidents—Mrs. James M. Craig, 3 Belmont St., Lowell, Mass.; Mrs. Nels Nelson, 60 Pine St., Portland, Me.; Mrs. Stephen Brownell, Antrim, N. H.

Secretary—Mrs. Charles W. Colby, 341 Belmont Street, Manchester, N. H.

Treasurer—Mrs. Robert Atkinson, 9 Pine St., Bradford-Haverhill, Mass.

Secretary of Literature—Miss Martha J. Boyd, R. F. D. No. 1, Derry, N. H.

Secretary of Freedmen—Miss Annie M. Wylie, 9 May St., Lowell, Mass.

Secretary of Y. P. Work—Miss Fannie M. Dawson, 9 Purchase St., Newburyport, Mass.

Secretary of Mission Study—Miss Alice G. Jones, 15 Parsons Street, Newburyport, Mass.

Providence Presbyterial.

President—Mrs. J. J. Hall, 13 Elton St., Providence.

Vice-Presidents—Mrs. N. J. Sproul, 8 Everett St., Newport; Mrs. C. A. Fisher, 30 Russell Ave., Worcester; Mrs. L. L. Daniel, 10 Bellevue Ave., Providence; Mrs. J. A. McClelland, 162 Hollis St., So. Framingham; Mrs. L. E. Shields, 12 Bainbridge Ave., Providence.

Secretary—Miss Lottie Glover, 156 Pitman St., Providence.

Treasurer—Miss M. Ellen McGregor, 125 Sixth St., Providence.

Secretary of Literature—Miss Rachel Francis, 6 Greenville Ave., Lymanville, R. I.

Secretary of Young People's Work—Mrs. M. F. Knauf, 85 Warren Ave., E. Providence.

Secretary of Freedmen—Mrs. N. J. Sproul, 8 Everett Ave., Newport.

Secretary of Mission Study—Mrs. A. R. Madden, 31 Heath St., Providence.

The Woman's Synodical Society reports for the year 1916-1917 an increase of interest in mission study and work and in the offerings made through the societies. There are eleven new Young People's societies in our churches and the membership of all societies has increased. A few churches yet report no organizations. Mission study classes are growing more popular each year.

The gifts for Foreign Missions this past year amounted to $3,408.35; Home Missions, $2,863.50; Freedmen, $1,374.00. This is an increase over contributions for the previous year of $358.63.

Statistical Reports.

Women's Societies	45	Membership	1522
Extension Department	3	"	55
Young Women's Societies	6	"	81
Westminster Guilds	5	"	89
Westminster Guild Circles	5	"	52
Christian Endeavor Societies	37	"	1618
Intermediate Societies	5	"	131
Junior Christian Endeavor	26	"	603
Light Bearers	10	"	290
Little Light Bearers	7	"	206
Mission Study Class	18	"	365
Total	167	Total	5012

SIXTH ANNUAL MEETING.

The Sixth Annual Meeting of the Woman's Synodical Society of the Synod of New England was held in the First Baptist Church, Stamford, Conn., October 23, 24, 1917.

The Roll Call at the opening session showed the presence of 40 delegates from the societies throughout the Synod.

Following organization, Mrs. M. A. Gildersleeve, Secretary of Education of the Woman's Board of Home Missions, presented the work and interests of that Board in an inspiring address, bringing to the hearers a quickened sense of the church's responsibilities in these times of demand and great need.

Miss Lucy Porter, a field secretary of the Home Board, gave a short talk on her observations among the Synods of the church in the United States.

Encouraging and interesting reports from delegates from the presbyterial and auxiliary societies were received at this time.

After a word of greeting from Mrs. A. C. McMillan, member of the Woman's Home Board and president of the Westchester Presbyterial, the Wednesday morning session was occupied in a study on "A School of Methods." This was conducted by Mrs. W. D. McKissick, assisted by Mrs. John Baptist, Mrs. David MacInnes, Mrs. Arthur C. Lewis, Mrs. A. McD. Paterson, Miss Emiline Stalker.

At the Wednesday afternoon session Mrs. W. T. Larimer of the Woman's Board of Freedmen, in an address entitled "A Call to Arms," presented the problem of the Freedmen of the Southland in a way that enthused her audience and stimulated them to resolve greater things for these to whom the churches are called upon to minister.

Mrs. D. Everett Waid, member of the Home Board, author of the Mission "School of Methods," gave an address on "Doing Our Bit." This was a call for Home work, Home organization and a quickening of Home energies.

Mrs. Elizabeth Cole Fleming spoke of the mass movement toward Christianity in India where she has been laboring as a missionary and teacher and among the other peoples whom she had visited and studied.

The meeting closed with prayer by the president, Mrs. A. McD. Paterson.

APPENDIX A

EARLY HISTORY OF NEW ENGLAND PRESBYTERIANISM.

To appreciate the story of early New England Presbyterianism we should glance at the story of the origin of Presbyterianism in America. It is said that as a form of worship, Presbyterianism may be traced to the personality and teaching of John Calvin. But as to its essential principles, it may be traced back to Christ and His apostles. One of our Presbyterian historians traces Presbyterianism back to Moses.

The most potent form of Presbyterianism came to this country from Scotland. We read that as early as the 6th century, Columbia, a native of Ireland, organized the Church of Culdees in Scotland. For centuries they were witnesses to the truth. Thus the Scotch Reformation was only a revival of primitive Christianity which the Scotch had practiced for centuries. It had been buried by the Romish power, and at the first touch of the Reformation it sprang into life. As the Reformation became established, immigration from Scotland increased.

Meanhile the dynasty of the Stuarts was making life intolerable for all lovers of liberty. This, together with other causes, drove many to America, and they became the life of the Presbyterian Church in this country. A large and very important part of our immigration consisted of Scotch and Irish Presbyterians. They settled largely in Pennsylvania, Delaware, Maryland, and Virginia.

Another stream of Presbyterianism came from France. They were the Huguenots, the party which in France represented the principles of the Reformation. Calvin began to preach the new doctrines in the University of Paris as early as 1533. They took hold of the people rapidly and Protestantism spread in all directions. Attempts to check it by persecution only fanned its flames. Not only the common people, but men of rank and influence joined its standards. Catherine tried to crush it by force and utterly failed. Then she tried treachery, and the massacre of St. Bartholomew followed on August 24, 1572, when 5000 Huguenots were slain in the streets of Paris, and throughout France no less than 70,000 lost their lives in the space of ten days. France thus murdered her best citizens, and by bitter persecution forced others to immigrate. She thus suffered irreparable loss, and

has never become what she might have been. One cannot help wondering whether France of today is suffering for her terrible sin of the past.

It is impossible to state how large were the colonies that came to the United States, but they were settled at an early date in New York, Maryland, Virginia and the Carolinas. There were many Scotch and Irish Presbyterians in New England, but no ecclesiastical organism being permitted them, they became absorbed by the Congregational Churches of the Colony. Those speaking the English language were not allowed to introduce Presbyterianism into either of the New England colonies because of the opposition of the Congregational Churches which were almost like State Churches.

Presbyterianism, however, was brought into New England by the French Huguenots. About the middle of the 16th Century, all the French churches, without an exception, entered into the bonds of fraternal communion with the Church of Geneva. On the revocation of the edict of Nantes, October 24, 1685, (which edict you will remember, was enacted by Henry IV, of France in 1598, granting freedom of conscience to Protestants, and was revoked by Louis XIV, in 1685), a million Presbyterians were obliged to flee from their native land. England gained immensely by this. No fewer than 50,000 artisans sought refuge in London. These introduced into England many industries before unknown, but ever since successfully prosecuted, such as the manufacture of silk, jewelry, and other fine works. Many of these refugees fled to America, and went to the colonies which now form the Southern and Middle states, and not a few came into New England. Many came to Rhode Island, where by law, it was supposed, every Christian sect, except Roman Catholics, enjoyed the privileges of freedom. By an agreement with the authorities October 16, 1685, Kingston was selected as a place of residence. Each family was to have 150 acres, if they desired it, and a portion of a meadow. About 45 families commenced the settlement. They built a church and 25 dwelling houses.

As Presbyterians, however, they found no sympathy on New England soil, and soon had to surrender their homes, and go elsewhere. By September 1699, all but two of the 45 families had left for New York, or elsewhere, excepting a few who had previously moved to Boston. Previous to this, some 30 families arrived in Boston in 1686, followed by others shortly after, and there they organized a French church. They maintained the Presbyterian forms of Church Government, worship and discipline. The church continued for many years, but finally was forced to disband.

We now come to that division of Presbyterianism which was co-existent with the French church for some years, and which immediately succeeded it in New England. This element of Presbyterianism was introduced by the Scotch-Irish in 1713. These left their native land for conscience sake, and sought spiritual freedom on our bleak shores.

Though at the Reformation, Protestantism became the established religion of England, it was not yet clothed with that simplicity and purity of the Gospel desired by many, both in England and Scotland. Those who resisted the invasion of their spiritual rights were nicknamed "Puritans." The term, intended as a stigma, was gladly accepted by them, and Puritans they remained. They withstood encroachment upon their spiritual rights, and demanded greater simplicity and purity in worship. The Puritans were among the best and ablest men in the whole Empire. All who sneered at them found abundant reason to respect them, and even to admire them, when it came to intellectual feats, and on the battle-field. To this class belonged the Scotch-Irish Presbyterians. They were a people who had suffered for their principles.

Not many of them had come into New England before 1718. But very much earlier they had heard of America, and obtained permission to plant a commonwealth to suit themselves in the new world. Accordingly, in 1737, they obtained a charter ship named "The Eagle Wings," and sailed from Carrickfergus, near Belfast, directly for the Merrimac, with the Rev. Robert Blair, and the Rev. John Livingstone on board, ready to establish Presbyterianism in the Merrimac Valley. But because of the storms at sea, they were forced to return.

A young man named Holmes had visited New England, and carried back to Ireland glowing accounts of the new country. The result was that his father, and three other Presbyterian ministers, with a portion of their respective congregations, determined to remove to New England. On August 4, 1718, five shiploads, about 120 families, arrived in Boston. But being Presbyterians they received a cold welcome, and were called "a parcel of Irish." Some 16 families soon left Boston, and went to Casco Bay, now Portland, Maine. But failing to find a location that pleased them, they returned Westward, and ascended the Merrimac to Haverhill. But they did not remain there long, and sought and found a home in the wilderness a short distance from Haverhill, which place became Londonderry. They at once organized themselves into a congregation, and called the Rev. James McGregor, who had accompanied them in all their wanderings, to be their

pastor. But they had to submit to some informalities, as there was no Presbytery from which they could ask the moderation of a call. Accordingly, on a day appointed, the pastor-elect, in connection with appropriate religious exercises, solemnly assumed the pastorate of the church and congregation; and they, with like solemnity, and by a formal act, received him as their pastor and spiritual guide. The colony greatly prospered, and in 1733, they built a house for their minister, and the next year they built a Meeting House. The church grew to number more than 700 members, and ten distinct settlements were made by them, each one of which became a town of importance. It is estimated that the living descendents from that one colony, rejected by Massachusetts, now exceed 50,000 souls. Within six years of their settlement, they had four schools in the town, and within nine years, Londonderry paid one fifteenth of the State tax.

Those of the five shiploads, already referred to, who tarried in Boston, joined with other Presbyterians who had been sent over by Cromwell and Charles II, to be sold as slaves till they had worked out the cost of their transportation, and organized the old Federal Street Presbyterian Church, which greatly prospered, and became famous in its day. But evil days fell upon this church, and the pastors forgot that they were the Ambassadors of Jesus Christ to preach the old Gospel, and in spite of the trust-deed to the contrary, the church became Congregational, and finally, under Channing, became Unitarian, precursor of what is now the Arlington Street Church.

About two hundred of this same company attempted to settle at Worcester, where they introduced the "Irish Potato," for which, it has been said, "they deserve a national monument." But because of their being Presbyterians, they met with such opposition there, and at Andover, Haverhill, and elsewhere, that they were compelled to leave the region. At Worcester they built a church in 1718; but the people were so opposed to the establishment of Presbyterianism in their midst that they gathered by night and tore down the building. Thus driven out of Worcester, and other places, some of them moved to other colonies, and the rest followed the Rev. James McGregor to New Hampshire, where, as we have seen, they founded the town of Londonderry.

Of these people it has been said: "The Scotch-Irish of today are a peculiar people. They are strong bodied, strong-minded, and strong-willed; and therefore self-reliant, industrious, intelligent, courageous to desperation, and faithful unto death. They formed one third of the population of Pennsylvania at the time of the Revolutionary War; and they gave direction to the South-Atlantic states, where their

patriotism found expression in the immortal burst of Patrick Henry, 'Give me liberty or give me death.' The Scotch-Irish of New Hampshire, 17 days before the Declaration of Independence as made, getting impatient with the delay, signed a compact themselves to take up arms against British usurpation. Even after the Declaration itself had been made, it would not have been signed but for the determined action of the Rev. John Witherspoon, a descendent of the sturdy John Knox. The same Declaration, as it now exists, is in the hand-writing of a Scotch-Irishman, Charles Thomson, Secretary of Congress; it was printed by another Scotch-Irishman, Captain Thomas Dunlap, who also started the first daily newspaper in America; and a third Scotch-Irishman, Captain John Noxon, of Philadelphia, first read it to the public. What especially interests us now is the fact that these tyranny-hating, liberty-loving people, who led the van as stalwart champions of orthodoxy; who have always stood for the Bible, the Sabbath and the Church, against every foe; are nearly all of them Presbyterians, and form the warp and woof of most of our churches in New England. But it would be an error to say that all the early Presbyterians of New England were all of Scotch-Irish ancestry. The English Puritans were largely Presbyterian, and we are told in Mather's Magnalia, that, of the 22,000 immigrants who came over to New England before the year 1640, and to whom the term 'forefathers' belongs, no less than 4000 had previously been Presbyterians in England. The first churches formed in Salem, Newbury, Boston, and many other places, elected Ruling Elders, just as we do now. The famous platforms of Cambridge and Saybrook were strongly tinged with the ideas of doctrine and polity that govern us today. In many parishes the terms Congregational and Presbyterian were used indiscriminately. The Hartford Association, in 1799, affirmed that the churches of Connecticut 'were never managed after the Congregational manner, but contained the essentials of the Presbyterian Church.' The late Dr. H. M. Dexter, the nestor of Congregationalism, used to style the early religion of Massachusetts, a 'Congregationalized Presbyterianism.' By this he meant that the fathers held to the doctrines and rules of the Westminster Assembly for the local church.''*

It is difficult to say when the first Presbytery was formed in New England, as the records have been lost. The earliest extant records are those of the First Church, Derry, N. H., which commence in 1723. From these and other sources it appears that a Presbytery of Londonderry was formed between 1726 and 1729, and was nicknamed ''the Irish Presbytery.''

*Rev. Dr. H. C. Hovey.

After a great deal of bitter persecution, a Presbyterian church was organized in Boston in 1727. Boston at this time had about 16,000 inhabitants, and had five churches of the established order. But there was much opposition to the establishment of a Presbyterian church, and great efforts were made to secure the good town of Boston against harm and loss by Presbyterians.

Each year brought to the Presbyterian churches increase of membership from the old land. But it was then as it is today, not all who were Presbyterians in their native land united with Presbyterian churches in America.

In 1735, a Presbyterian congregation was organized in Bradford, Mass., by the Rev. Thomas Prince, who afterwards became the pastor of the Old South Church, Boston. There were congregations formed at Antrim, Bedford, Windham, Amesbury, Seabrook, Rowley, and many other places.

In 1740, the famous evangelist, the Rev. George Whitefield, came to New England, and a mighty spiritual awakening followed. Of course our Presbyterian churches shared in this awakening, though not as much as we could wish. Indeed, though it may not be saying very much, our Presbyterian churches were then, as now, more evangelical and evangelistic than the others, and many loyally supported the evangelistic movement headed by Whitefield. So true was this that Whitefield, to a large extent, worked among Presbyterians, not only in New England, but throughout the country, and seriously contemplated leaving the Church of England, and uniting with the Presbyterian Church by joining one of our New England Presbyteries. This he no doubt would have done had he lived a little longer. He died while yet a young man, only 56 years old. He crossed the Atlantic thirteen times, and preached more than eighteen thousand sermons. It is said that more than thirty thousand souls were brought to Christ in New England alone as the result of Whitefield's labors. He died at Newburyport, and at his own request, he was buried under the pulpit of the Old South First Presbyterian Church, which he founded and dearly loved, and in which he frequently preached. He died in the harness. He had been on an extensive evangelistic tour, and broken in health, he returned to Newburyport, where he made his home with his beloved friend, Jonathan Parsons, the first pastor of the church Whitefield founded. This was Saturday, and it was expected that he would preach in the church the next morning. But it was reported that Whitefield was a sick man, and might not be able to preach, perhaps never preach again. Just after they had finished the evening meal, and had evening worship, Whitefield took a freshly lighted candle to go to

his room. At that moment a multitude of people had gathered on the street in front of the house, and requested that Whitefield might preach to them once more. With candle in hand, he preached from the open door till the candle burned out in its socket, and went to his room and died that night. Truly this was preaching as a dying man to dying men. His text was 2 Cor. 5:13, "For whether we be beside ourselves, it is to God. or whether we be sober, it is for your cause."

There was great need for this revival. Indeed, there is always need for a revival in which the Holy Spirit works mightily in the conversion of sinners, and in the deepening of the spiritual life of believers. But it seemed that the revival was particularly needed at this time. Men were holding lightly to the fundamental doctrines of the Gospel. The preaching had become less discriminating and pungent. The doctrines of the ancient faith were neglected, and reduced in the minds of the people to a dead letter. Church discipline was more and more neglected, and immoralities grew apace. The churches were fast drifting away from their ancient moorings, and were filled with worldliness, indifference and doubt. Such was the spiritual condition of New England when the great revival came.

Presbyteries were organized, absorbed, re-organized, and again absorbed. It is difficult to keep in mind the many changes. The following dates have been given as approximately correct. The first Presbytery of Londonderry, or the so-called "Irish Presbytery," was founded in 1729, and expired in 1781. It held tenaciously to the Scotch forms and customs. The first Presbytery of Boston lasted from 1745 to 1776, when it practically became the Synod of New England. This was turned again into the Presbytery of Salem, which lasted till 1791. The life of the Presbytery of the Eastward was from 1771 to 1794. The Presbytery of Grafton, including mainly New Hampshire churches, was from 1775 to 1815. In 1794 the new Presbytery of Londonderry was formed, which absorbed the Presbytery of the Eastward, and lasted till 1870. The Presbytery of Newburyport was organized in 1726, and maintained a separate existence till 1747, when it joined the Presbytery of Londonderry. This latter name was changed, by act of the General Assembly, in 1871, to the Presbytery of Boston, which included all the churches in New England except those of Connecticut. By act of the General Assembly, in 1912, the new Synod of New England was erected, with our present four Presbyteries, including all New England. This brought about the formation of the new Presbytery of Newburyport. It is interesting to note that forty graduates of Andover Theological Seminary were ordained by the Presbytery of Newburyport. The Presbytery of the Eastward was in

session in the Old South First Presbyterian Church at Newburyport, October 1789, when President Washington visited the city. The Presbytery adjourned to greet the President, and present him with an address. The address was signed by the Rev. Joseph Prince, Moderator, and John Murray, Stated Clerk.

It is interesting to note the part played by Presbyterians in the founding of Dartmouth College. It is well known that both the founder and the original Dartmouth College Church, were Presbyterian. The earliest Presidents were Presbyterian ministers. The College Church, in 1808, at its own request, was admitted to the Presbytery of Grafton, which connection lasted till 1815. The Presbytery of Grafton was large, and flourishing for some fourteen years.

It is interesting to note, too, that a thrifty company from Derry, N. H., moved, in 1760, to Truro, N. S., and set up Presbyterian worship there. This was the first Presbyterian church organized in Canada—organized by a company of Presbyterians from one of our own Presbyteries, the Presbytery of Newburyport.

The unjust imprisonment of a Presbyterian minister was the direct cause that led to the Mecklenburg, N. C., Convention, in May, 1775, and caused the Declaration of Independence ,in 1776. Secondary and subordinate matters, of course, contributed to this great issue, but this persecution occupied the primary place. Hence Bancroft, in his "History of the United States," says: "The first voice publicly raised in America to dissolve all connection with Great Britain, came not from the Puritans of New England, or the Dutch of New York, or the Planters of Virginia, but from Scotch-Irish Presbyterians. They brought to America no submissive love for England, and their experience and their religion alike bade them meet oppression with resistance."

The Synod of New England, which was organized, in 1775, with four Presbyteries, was loyal to the American cause. Meeting in Londonderry, N. H., September 4, 1776, two months after the birth of the nation, it was voted that any one refusing to declare his attachment to the American cause should not be allowed a seat in the Synod. And on occasion they did not hesitate to take action. The Rev. John Morrison had joined the American Army, in 1775, but afterwards went over to the British. The Synod took this action: "Whereas the Rev. John Morrison, formerly a member of this body, has been under ecclesiastical process, and has eloped to the ministerial army, and shamefully behaved himself, therefore he is deposed from the ministerial office, and likewise from the privileges of a private Christian." Similar action was taken in

other cases where there was a suspicion of a lack of loyalty to the American cause. But Presbyterians were generally loyal. Many New England Presbyterians were conspicuous in the American cause. For example, Dr. Matthew Thornton, of Londonderry, N. H., was one of the signers of the Declaration of Independence. He was president of the convention, which in 1775, assumed the government of New Hampshire. He took his seat in the Continental Congress, November 4, 1776. Other New England Presbyterians were just as conspicuous. There was a premium of five hundred pounds sterling on the head of the Rev. John Murray, then pastor of the Presbyterian church, Boothbay, Maine. The British had set the same price on his head as on that of John Hancock. This was remarkable testimony to the character and ability of the Presbyterian preacher in the woods of Maine. Mr. Murray subsequently became pastor of the Old South First Presbyterian Church, Newburyport. He was a marvelous preacher, and is said to have been the equal of Whitefield in pulpit eloquence. He could hold his audiences as few men could, though his sermons were never less than an hour in length, and more often two hours. On one occasion, when he preached a Thanksgiving sermon of two hours' length, a gentleman from another parish was present. While listening to Mr. Murray he was in great concern of mind because of a spoiling Thanksgiving dinner. He frequently and resolutely took his hat to leave, but Mr. Murray's eloquence as often arrested him, till at last he whispered: "Let the dinner go; I must hear him out."

As has been noted, there was a Presbytery of Grafton, covering Central New Hampshire, and Eastern Vermont, and there were Presbyterian churches or ministers in Hanover, East Hanover, Crayden, Lyme, Oxford, and Piedmont, N. H.; and in Norwich, Hartford, Fairlee, Royalton, and many other places in Vermont. But these churches have long since been absorbed, or have become Congregational Churches.

It was about this time that the Presbyterianism in New England passed its noonday, and its tide began to ebb. Among several reasons for this, two or three may be mentioned.

(1) The lack of candidates for the ministry. New England Presbyterianism had no schools of its own, and for some reason, young men were not impressed with the supreme importance of the Gospel Ministry. The churches were dependent on ministers coming from Scotland and Ireland. In a church's inability to secure a Presbyterian minister, it took a Congregational minister, and it would not be long before the church had become Congregational.

(2) Then there was a lack of harmony among the ministers and churches. There was more or less constant bicker-

ings among the ministers, and even among the Presbyteries. If a minister and his church felt they had a grievance, they would leave the Presbytery and unite with another, or form a new Presbytery, or remain independent. And sometimes the Presbytery refused to come under the jurisdiction of the General Assembly. For example, when, because of its isolation, and the feebleness of the churches, the Synod of New England was dissolved in 1782, and its members and churches formed into the Presbytery of Salem, and changed, in 1793, to the Presbytery of Londonderry, the Presbytery did not come under the jurisdiction of the General Assembly until 1809. I fear we have not yet recovered from this lack of harmony and loyalty. There is still too much of the spirit of "me and my church." I consider that it is the duty of every member of the Synod to attend, if at all possible, the meetings of the Synod. He owes this to himself, to his church, to his Presbytery, to the Synod, and to the great Presbyterian Church.

(3) Then there was the influence of the "Parish Church," which, as I have said, was like a State Church. While those coming from the British Isles clung to their Presbyterianism, "their posterity had Presbyterianism so mild that it soon ran out of their system." Then of course, there was the constant pressure, not to say compulsion, to support the Parish Church, or be looked down upon, or perhaps cast into prison, as were two Presbyterians of Chester, N. H. There was thus a tremendous temptation to all Presbyterians in New England to conform to their surroundings. Many forgot the church of their fathers, and yielded to the influence and prestige of the "Parish Church," and became Congregationalists.

Now that our Synod of New England has been revived, and has infused new life into our work, let us remember that we are ambassadors for Christ to New England. The Presbyterian church has the message that New England needs, and needs to-day as never before. Let us maintain our reputation for soul-winning evangelism. Let each minister yield himself wholeheartedly to the service of our Lord Jesus Christ. Let each minister say:

'To serve the present age,
My Calling to fulfill;
Oh, may it all my powers engage
To do my Master's will.

A. McD. Paterson.

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Cutting the Gordian Knot

To the officers and teachers of the many schools throughout the country who introduced the NEW WESTMINSTER DEPARTMENTAL GRADED LESSONS on Oct. 1st, some substituting for the Uniform Lessons and others for the Closely Graded, we desire to express a word of appreciation for their co-operation in this work.

It seems like a momentous thing to change the entire curriculum of a Sunday School, but officers and teachers using the Uniform Lessons were prompted to adopt the new Lessons because they realized that the proper religious nurture of their boys and girls would be infinitely more assured with these New Departmental Lessons—lessons selected and prepared especially to meet their needs—than it ever could be with the Uniform Lessons.

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